THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Ye shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes, which he hath commanded thee*" (DEUT. 6: 17).

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THE MORNING BREAKS, THE SHADOWS FLEE.

BY DR. JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

"WE believe in the same organization that existed in the primitive church, viz.: apostles, prophets, pastors, teachers, evangelists," etc. (Articles of Faith, No. 6).

As heretofore demonstrated on the evidence of Scripture and history, the apostolic period was followed by a general apostasy, first of individuals from the Church of Christ, and gradually of the church itself. That great falling away from the truth had been plainly predicted; the dread pronouncement became an awful actuality. But let us rejoice in the glorious fact, that not less certain than the forecast of darkness is the prophecy of later light, and in the yet profounder fact that the restoration of the gospel of Jesus Christ has been effected, in the manner foretold.

As one of the signs whereby men may know that the Lord's coming is near, Christ specified this feature of the latter times: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24: 14). As this follows in immediate sequence to our Lord's prediction of the general apostasy, incident to which false prophets would arise, iniquity abound, and love for the truth wax cold, an actual restoration of the gospel had to occur, or the Savior's words recorded in the 24th chapter of Matthew would be inconsistent and their fulfilment impossible.

The Revelator John was shown the scenes of the days immediately before the latter-day advent of the Christ. In recording the vision as then already past, he wrote:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth,

and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to Him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14: 6-7).

If an angel was to come to earth, bringing the gospel, the fact is plain that the gospel could not be at that time upon the earth. The gospel, which the angel would bring, was to be preached "to every nation, and kindred, and tongue, and people": and this in strict and logical consistency with the Lord's personal prophecy quoted above, that one of the distinguishing signs of the last days was that the gospel of the kingdom, "this gospel," that is to say, the Gospel that He had proclaimed, would be "preached in all the world for a witness unto all nations."

But, many have asked, had we not got the gospel? The Holy Bible, which is the scriptural repository of the gospel record, has been among men from the time of its earliest compilation; why, then, the necessity of a restoration? Yes, we had the Bible; but the gospel is something other and greater than a book.

The Holy Scriptures, invaluable and sacred though they be, profess to be only the letter of the gospel. Is it reasonable to assume that the mere possession of a Bible, or even a perfect memorization of its contents, could give to man the authority to administer the ordinances prescribed therein? It is quite as plausible to say that, if one owns a copy of the statutes of his state or nation and learns therefrom the duties of sheriff, judge, governor, or president, the knowledge thus acquired would be authority for him to administer in the respective offices. Statutes are not self-operative.

The Holy Scriptures define and prescribe certain administrative ordinances, such as water-baptism and the laying on of hands for the bestowal of the Holy Ghost, which ordinances, unless the Lord Christ spoke fable and falsehood, are indispensable to individual salvation. But the right and authority to administer those essential and saving ordinances cannot be arrogated to one's self by ever so intensive a study of the scriptural record.

The angel seen by the Revelator, in vision of the then distant future, was to bring to earth not the bare record and letter of requirement as to baptism and other rites, for this the world already would have, in part at least; but he was to restore to earth the divine commission, the actual appointment and authority to officiate in those sacred and saving ordinances, in short, the power of the Holy Priesthood, which the world would not at that time possess.

We affirm that on the 15th of May, 1829, a heavenly messenger appeared on the earth in light and glory, and, laying his hands upon the heads of Joseph Smith and an associate in the ministry, Oliver Cowdery, conferred upon them the Lesser or Aaronic Priesthood, saying:

"Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness" (Doc. and Cov., Sec. 13).

The personage who thus appeared and officiated as an angel of light, announced himself as John, known of old as the Baptist, and stated that he acted under instructions from the Apostles Peter, James, and John, who held the presidency of the Higher or Melchizedek Priesthood in the earlier gospel dispensation. Later, Joseph Smith and Oliver Cowdery were visited by the presiding Apostles of old, Peter, James, and John, who ordained them to the Priesthood after the order of Melchizedek, which comprises the fulness of authority operative in the Church of Jesus Christ.

In accordance with this high commission the Church of Jesus Christ of Latter-day Saints has been established; and presents to the world to-day "the same organization that existed in the primitive church, viz., apostles, prophets, pastors, teachers, evangelists, etc."

Come ye and share the priceless blessings of the restored gospel, for, verily, the darkness of the long night of apostasy has been dispelled, and the spiritual light of heaven again illumines the earth.

"The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled.
The dawning of a brighter day
Majestic rises on the world."

THE WRITTEN WORD.

[TRANSLATION FROM *Skandinaviens Stjerne*].

THE Lord, in His great wisdom, has made it possible for His children to hear the message of salvation, sooner or later—that message in which all are interested, be it the beggar in the hovel or the ruler upon a throne, for they all are His children, and He is no respecter of persons. A Northern prince who desired a noble lady for wife, though she was beneath him in rank, expressed that truth in these beautiful words:

"Beyond the grave and earthly ranks,
And where a crown is but a toy,
There we will bind our love in wreaths
And paradisic bliss enjoy."

The missionaries who patiently go from house to house, from door to door, and timidly offer the inhabitants the written word, politely asking them to read it, often feel something like this,

"What is the use of wasting my precious time by offering tracts to the people? They do not read them, but destroy them. Many ridicule and deride us, and close the doors to us, because we come on a business which does not involve money or temporal possessions, but the salvation of souls." Similar thoughts have, no doubt, passed the minds of our local brethren and sisters who devote some time on Sundays and after working hours in the unselfish work of disseminating the written word. As a brother and co-laborer in the furtherance of our great cause, I can sympathize with you, from the bottom of my heart, for there have been occasions in my experiences as a missionary when such feelings have come over me, but I have soon learned to understand the source of that influence, and I have in all humility resisted it and continued my work with increased interest. I would therefore ask you not to lose courage, but be sure to continue the work, for the day will come when you will reap the fruit of your diligence and perseverance, just as the day of harvest follows that of sowing. A messenger of the gospel may be compared to a fisherman who, in the evening, puts out his net and patiently waits, during the hours of the night, for the fishes of the sea to be caught, and then, when the day begins to dawn, gathers his well-earned catch. It happens, naturally, that the proceeds of his labor sometimes are small, as in the case of Peter and his companions on a certain occasion, when they had labored an entire night without catching one fish. But when the morning came and they approached the landing-place, they heard a voice coming to them from the shore, "Cast the net on the right side of the ship, and ye shall find." They did so and were not able to draw the net into the boat for the multitude of fishes; whereupon the disciple whom Jesus loved said, "It is the Lord." Yes, it is He, whose well-known voice we hear; come, let us follow him!

This is a word of encouragement to those who are in the service of the same Master. Have you, apparently, labored in vain on the left side of the street? Go to the right, where, possibly, there lives one of the lost sheep of Israel, who is waiting for the message of which you are the bearer. How great will be your joy, when you find this sheep. Feelings of joy always fill the hearts of the brethren and sisters who in faith are sowing the good seed. The work becomes easy and attractive to them. Their courage is renewed. The star of hope shines above them in all its brilliant beauty. Heavenly joy, not comparable to anything earthly, fills their soul. Whence this joy? It is the fulfilment of the word of the Master to His servants:

"I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up" (Doc. and Cov. 84: 88).

A messenger of truth has the right to be in this holy company,

when he, or she, is performing the duties of a missionary, whether in the city or country. A well-known elder, who a few years ago labored as a missionary in Copenhagen, went one day very quietly into a large house, in order to distribute tracts. Suddenly a lady opened the door of her apartment and, on seeing him, asked if he had knocked. The missionary, who had not yet touched any of the doors, answered in the negative. The lady insisted that she had heard some one knocking. She asked him to enter, and he left some tracts which were read by the family. They obeyed the gospel, were baptized as the Scriptures teach, and are now living where the saints have gathered in America. Who was it that went before the elder and prepared the way for him? Was it not an angel of the Lord?

The writer of these lines remembers with gratitude that on one occasion, at two o'clock in the morning, a stormy night in the late autumn, he was awakened by a soft, pleasing voice singing outside the window near which the bed had been placed, and which overlooked the garden adjacent to the house. I was on a missionary journey in the land of Zion, and I had laid myself down to rest in the evening with a somewhat troubled mind, fearing that my labor was of but little use. When I heard the beautiful song—and I was then wide awake—my heart began to swell with joy, and tears of ecstasy rolled down my cheeks. I received a new desire to continue my missionary work. I am fully convinced that the song I heard on that memorable night was that of a heavenly messenger. In days that are past the Lord has often given His children here on earth a testimony through visions and inspired dreams, and this is still the case, in accordance with the promises connected with the gospel. At the same time it should be remembered that in our day the written word has a great mission among the children of men, and that through it the gospel is being preached in places where no earthly voice is permitted to proclaim its truths. The written word can therefore perform the work of a servant of the Lord and lead honest souls to the messengers of truth, who hold the Priesthood and authority to instruct and to administer in the name of the Lord, like the angel who was sent to Cornelius to inform him where the chosen servant of God, the Apostle Peter, was at that time to be found.

I am inclined to think that the word of the Lord to Enoch concerning the great events of the latter days, and the diffusion of truth all over the earth, referred to the written word: "Righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth." The distribution of the written word, in our gospel tracts, in millions of Bibles, Books of Mormon, Doctrine and Covenants, and the little book called the Pearl of Great Price, with the many excellent teachings they contain concerning the salvation of man, may be compared to an inundation that brings the children of

God together. How glorious is the written word which God has given us mortal men! Through it we hear, as it were, the voice of the Almighty speaking to us through His holy prophets from the beginning of the world. By reading the written word, we hear, as it were, the mild, loving, divine voice of the Savior. We are, as it were, taken into His presence and permitted to see Him in the performance of His mighty works; we stand by the cross where He shed His blood and died for us, in order that we, who were in the service of sin, might receive salvation through His sacrifice. By reading this written word concerning the resurrection of Christ, we are, as it were, led to the sepulchre, and there we see Him, as the sun rises, break the chains of the grave and appear to the holy women, the apostles, and disciples, and we hear Him again proclaim the word of life and strengthen their hope and bring joy to them, as He taught them the things pertaining to the kingdom of God. And, finally, we seem to see Him at the ascension, and we hear the angels: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

The written word is like a voice which speaks impressively and a long time, when the sun shines in all His glory as well as when we have only the dim light of the quiet midnight hour. While others are slumbering, it speaks perhaps to some soul in search of truth, who is thereby led to observe the great work of God in the latter days. My own mother, whose mortal remains are laid to rest in the land of Zion, received the gospel by the aid of the written word. An elderly poor lady who went from house to house selling fish, left at her house an old *Star* containing a sermon on the resurrection. It came to the right place at the right time. The written word told the inhabitants of an island in the northern parts of Norway of the restoration of the gospel. A package of tracts had drifted ashore, and they were distributed among the people and prepared them for the reception of the message. Something similar happened in Tromsö in the year 1883, where a missionary had distributed tracts and then left the island. The tracts explained the principles of the gospel, and they were understood, but there was none with authority to baptize those who believed, and the address of the missionaries was not known. Someone had heard that there were saints in Trondhjem. A letter was then sent with a lady who was about to go to that city, with instruction to deliver it to a "Mormon." No other address was known. The first person the lady met in Trondhjem was the porter to whom she delivered her baggage to be taken to its destination. She told him that she had a letter addressed to a "Mormon," but as she was not acquainted in the city she did not know where any of them lived. With great joy the porter told her that he was a "Mormon." The letter informed him that there were several on the island who, by reading tracts, had de-

cided to be baptized, and contained a request that somebody be sent there to perform the ordinance. This was promptly attended to. Elder Meyer, who labored as a missionary in Trondhjem, was sent up to Tromsö, where he baptized several persons. The letter referred to is still in my possession.

The written word came to a certain man who, during his noon hour, was seated in a quiet place to rest. The wind carried to him a copy of the *Deseret News*. He read a sermon in it which caused him to understand the gospel truth. Later he went to Utah, where he was baptized and became a member of the Church. One of our young missionaries, who is laboring in one of the conferences in Denmark, a short time ago went out to distribute the written word in the principal street of a certain city. The following day the president of the conference received an anonymous letter with a ten-kroner bill enclosed, which the sender asked the missionaries to spend in the service of the gospel. In the letter, which was penned by a well-trained lady's hand, the writer expressed her gratitude for the good contents of the tract. The written word moved one of our friends, who read an article in *Stjernen* of February 15th, 1917, concerning the troublesome times in which we are living, to send us a contribution in aid of the good cause. The written word in the Bible and in all the gospel books and tracts published by the Church * * * are issued for the purpose of furthering truth and righteousness among men, and enlightening them on the principles of eternal life, and we commend to our brethren and sisters and all who are inquiring for truth the diligent study of these books and tracts.

HANS J. CHRISTIANSEN,
President of the Scandinavian Mission.

THE religious revival expected and prepared for after the commencement of the war has failed to show itself. By a multitude of signs assembled by the Rev. Elmer T. Clark, this statement finds confirmation, and thus are put almost to naught the preliminary efforts of the church in making ready its forces of encouragement and conservation. The church is seen to be the greatest sufferer in the outcome. In the army she is doing practically nothing except to furnish chaplains and workers for other agencies. And the chaplains are declared "not influential from a religious standpoint." Wonderful as are the efforts of the Y. M. C. A., second only to the Red Cross in the number of workers and stations, its work, declares Mr. Clark, "is almost wholly social in its nature," although, he adds, "this statement would be denied by its officials." The Salvation Army are credited with a better type of real religious work than any other agency, "although their influence is not large, and their circle of activity is limited."—*Literary Digest.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 11, 1917.

EDITORIAL.

THE LORD OUR REFUGE.

It is a peculiar fact that wherever the Church has established mission headquarters, many take refuge under its sheltering roof in times of peril and excitement. They may not believe in "Mormonism," and they may even have joined in the insane hue-and-cry that is sometimes raised against the elders, but deep down in their hearts there must be a feeling that God is in this great latter-day work, and that He protects His servants, for on no other supposition can their desire to be near the elders and the saints in the hour of danger be accounted for. For years it has been an accepted fact that no ships on the ocean are safer than those carrying the Latter-day Saints, and many emigrants not in any way connected with the Church have preferred to cross the deep in the company of the elders, to going alone. A similar sense of security is now being felt among many people exposed to the horrors of air raids.

President James Gunn McKay, in a recent interesting letter, relates an experience in the conference over which he has charge, which is full of encouragement and satisfaction at the present time.

President McKay writes, in part:

"In seven minutes after word had been received of a coming air raid, one hundred and fifty people were in the basement. After quieting them, getting chairs down, and giving water to the fainting, we began to sing our hymns. This calmed and soothed their nerves, so that we could go and bring others down. Some had to be carried. But, no matter what condition they were in, they seemed to think that they were safe when once inside, and immediately began to calm down.

"The authorities sent us two policemen to help take care of the people, and stated that we could have more, if we wanted them, but we answered that we could take care of them without assistance. When the inspector came around to thank us, he said that we had a wonderful way of handling the people, and did it better than they could have done. He said, 'Mr. McKay, you ought to be a general.'

"I placed the policemen inside the door and had the elders administer to the comforts of the people. They brought them water and chairs, and spoke kindly to them with assuring words,

and helped them with their babies. In fact, I cannot speak too highly of their conduct. The saints, too, partook of that serene feeling and helped wonderfully.

"To see those poor creatures come in frantic and then to see them sitting or standing around, complacently waiting, made one feel as if a miracle had been wrought in them. Under the spell of assurance and control, the babies and children fell asleep. The singing drowned the sound of bombs, shot, and shell. At 11 p.m. the 'all clear' notice was received, and, as the people shook our hands, they uttered many words of gratitude for what we had done for them. They all said they would return this evening, should 'they' come again.

"It was not much to do, but all around in these parts our praises are being sung. These people will never be our enemies, but are sure to give us a good character. One man was heard to say, 'I think I will be a 'Mormon,' for they give practical assistance upon any and all occasions. They pray and work.'"

In a later communication President McKay says, in part, that the raids are keeping the elders and the saints busy. One evening they had three hundred refugees in the basement, and the following evening the people began to come in at 7 o'clock, and by 8 o'clock there were three hundred and fifty gathered for shelter, while a hundred more had assembled outside, waiting for the warning first shot. Fortunately, there was no disturbance that evening. The regular Thursday night meeting was held as usual, and many of the newly-found friends and acquaintances came to the meeting. After the meeting, hymns were sung, and some of the visitors did not leave till 2 o'clock in the morning.

President McKay further states that the elders have noticed a decided change in the popular sentiment towards them, as a result of the acquaintance formed under so peculiar circumstances. When they go out tracting, they often hear appreciative remarks of the kindness of the saints toward the people during these strenuous times.

President McKay concludes as follows:

"We feel safe and well and have no fear, which is a seven-day wonder to these people. The difference between those who have the gospel and those who have not is here plainly seen. We say, 'Praise the Lord for this gospel.'"

David, in one of his wonderful psalms, sings, "Be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast" (Ps. 57: 1). It seems that a great many people to-day are doing just this. They are taking refuge under the protecting wing of the Almighty while the calamity lasts. May God grant that their trust in Him may be permanent, and not last only till the danger is overpast.

May the present experiences lead them to accept the salvation that is being offered through the gospel, in order that they may have an everlasting refuge on that day when so many shall cry out in despair to the mountains and rocks to fall on them and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb.

J. M. S.

MINUTES OF THE NEWCASTLE CONFERENCE.

THE semi-annual meetings of the Newcastle conference were held in the Latter-day Saints' Chapel, Tunstall Road, Sunderland, on Sunday, September 30th, 1917. President George F. Richards, of the European mission, President Parley M. Condie, and three traveling elders of the Newcastle conference were present. President Parley M. Condie presided and conducted all the meetings.

The morning session commenced at 10:30 o'clock, with twenty-two children of the South Shields Sunday school singing, "Welcome, welcome, Sabbath morning." Invocation was offered by Brother Richard Nicholson.

The Sacrament hymn, "While of these emblems we partake," was sung, after which the Sacrament was administered by Brothers William Derbyshire and Charles M. Ellwood. During the passing of the Sacrament, Elder George W. Perry gave expression to a Sacrament thought.

Brother William and Sisters Winnifred and Ella Bitton sang the trio, "Memories of Galilee."

President Parley M. Condie welcomed both saints and friends to the meetings.

Brother John Williamson recited a portion of the Word of Wisdom.

A duet entitled, "Beautiful Isle," was rendered by Sisters Elna Ellwood and Ada Slater.

The local brethren were called upon to report their various branches. President George Tait, of Darlington branch, reported the branch membership as declining, although efforts were put forth for its upbuilding. As the prophets foretold, only "one of a city and two of a family" are accepting Jesus Christ and His gospel.

President William Derbyshire, of the Middlesbrough branch, reported his branch in a good condition. The Sunday meetings were well attended, but they had few weekly meetings. The presidency of the branch were working unitedly, and were meeting with good results. He rejoiced in his testimony of the gospel, which he prized above everything else.

Sister Evelyn Short sang, "The Haven of Rest."

President Richard Nicholson, of the Sunderland branch, reported

a united branch, the people all striving to serve God and keep His commandments. As for himself, he was observing the Word of Wisdom, paying his tithes, and doing all he could for his own good and that of those around him.

Brother J. G. Foster, of the branch presidency, said that in South Shields they had a branch to be proud of. The branch was in a very good condition. Their Sunday school was very well attended. The lady missionaries were doing good work. The credit for the success was due to the saints' being in harmony with their branch presidency, conference president, and mission president.

The Gateshead branch was reported by Brother A. E. C. Banks, counselor, as thriving and going in the right direction. The presidency were united. The Sunday school was in good condition, as were also the M. I. A. and Relief Society. The sisters were now engaged in work for the Red Cross, and were working hard and accomplishing good results.

President George H. Short said the people of the West Hartlepool branch were striving to forward Christ's purposes. The assistance in the branch came mostly from the sisters, who were diligent. Truth can never be put down, but will stand forever.

A trio, "Jerusalem, my happy home," was rendered by Brothers William Derbyshire and J. G. Lickess, and Sister Martha Griffiths.

President George F. Richards expressed the hope that all who were present might rejoice in the gospel as he does. The gospel is the plan instituted by our heavenly Father for the redemption and salvation of His children. There is a strong tendency in man to do evil, but the gospel assists him to overcome. The Church authorities are always looking after the saints, and the more often they are enquired after the more helpful it is to them. Such enquiring stimulates interest. Authority should always be exercised in love, persuasion, and kindness. People often pray for things which are not for their own good. If we pray for wealth, we should also pray for faith that we may use it, not for ourselves alone but for the good of our fellowmen and the kingdom of God. What sometimes seem to us as misfortunes, prove to be blessings. Through misfortunes we are brought to consider seriously all our actions and our dependence upon the Lord. When we are prosperous we should go to the Lord in prayer and show Him we appreciate our blessings, and ask for a continuance of the same, and not wait until misfortune overtakes us. If we turn unto the Lord, He will turn unto us. All of God's commandments are for our good and our salvation. It requires a strong man to give up his traditions and accept the gospel. We shall not always be in the minority. The time will come when truth will cover the whole earth, and those who have sacrificed for it will be exalted above those who have not. We should not be discouraged if some depart from the faith. The work of the Lord will go on just the same.

Closing hymn, "I'll serve the Lord while I am young." Benediction by Brother George Tait.

The afternoon session commenced at two o'clock by the congregation singing, "Arise, O glorious Zion." Invocation by Brother A. E. C. Banks. Singing, "Softly beams the sacred dawning."

Elder William D. McAlister presented the names of the general and local authorities of the Church, all of whom were unanimously sustained.

Elder David Bennion then addressed the meeting. He spoke of his appreciation of being numbered with the Latter-day Saints. There are, he said, two obligations resting upon everyone; one is to abstain from evil, and the other is to accomplish all the good possible. We should always be aggressive in doing good. Such is the pattern given to us by all of God's prophets. He spoke of the Church authorities whom the congregation had just sustained.

A duet, "The Lord is my light," was rendered by Sisters Winnifred Burns and Ada Stewart.

The meeting was then addressed by Elder William D. McAlister, who read Amos 3:7, and pointed out that whenever God accomplished anything in Biblical days, He always did it through prophets, to whom He revealed His mind and will. The Savior declared that He Himself needed revelation from God to effect His purposes. The speaker related a number of events that were to happen in the latter days which would be impossible unless God raised up prophets to whom He would give revelation. God has raised up such a Prophet, and numbers of Biblical prophecies are being fulfilled in our day.

A solo, entitled, "Joseph Smith," was sung by Sister Lydia Rutter.

President George F. Richards was the concluding speaker. He said only Jesus lived without sin and did everything His Father desired Him to do. He is our great exemplar, living as He did the perfect gospel law. Man has his agency and the power to make himself do what he wills. He is therefore responsible for his own conduct, and will have to give an account. If we live the perfect law of the gospel, we shall become like the Savior and be joint heirs with Him. It may cost us much, but, if we would become like Him and live with Him, we must be willing to make sacrifices as He did. We, as His disciples, should be exemplars to the world. Our influence is felt for good or evil by our associates. As the traveling elders return to Zion the responsibility of preaching the gospel will devolve more and more upon the local brethren and sisters. The lady missionaries have accomplished much good, but there is room for improvement. The saints should be a light unto the world, and they should be diligent in testifying and laboring for the spread of truth.

The closing hymn was, "We thank thee, O God, for a Prophet." Benediction by President Parley M. Condie.

"What was witnessed in the heavens?" was the opening hymn of the evening session. Invocation by Brother J. G. Foster. Continued by singing the hymn, "Come, come, ye saints."

The first speaker was Elder George W. Perry, who said that he was soon to leave for Zion, and was sorry that this was the last conference in the mission he would have the opportunity of attending. But although leaving the mission-field, it is still his duty to preach the gospel wherever he may be. He had met many different people in many places in Great Britain and the United States, but he had never seen love and brotherly feeling among others as he had felt and seen them among the Latter-day Saints. The Latter-day Saints were the pioneers in temperance and many like reforms. All these advances have resulted because the gospel of Jesus Christ is possessed by the saints to-day in all its original form and beauty. Many people have commented on the fellowship of the saints, though they were outside the pale of the Church. He concluded his remarks by bearing a strong testimony to the truth of the gospel.

Sister Martha Griffiths sang the solo, "A hand, all bruised and bleeding."

President Parley M. Condie stated briefly the claims of the Catholic and Protestant churches. Latter-day Saints take issue with all these diverse churches and assert a universal apostasy, followed after centuries by a restoration of the gospel through an angel of God. Our friends must be satisfied that Joseph Smith did receive revelation, and that the Book of Mormon was brought forth in the manner we declare, before they feel safe in joining us. Those who accept the Bible must expect angels to appear in our day. Joseph Smith was called in preference to men learned in worldly wisdom, because he was not indoctrinated with tradition and error, and more especially because he had faith in revelation. The believer is always chosen rather than the doubter. Joseph's preparation under heavenly tutors was quite fitting for the work he had to do. The speaker read the testimonies of the Eight and the Three Witnesses as evidence that Joseph Smith translated the Book of Mormon, from plates in his possession, by the gift and power of God. Instances of messengers from heaven appearing to Joseph Smith were referred to. These furnished testimony in support of the Book of Mormon more weighty than that in favor of the Bible. The speaker called upon doubters to come out of darkness of unbelief and exercise faith in Jesus Christ and His prophet, Joseph Smith.

Sister Mary E. Foster sang, "The flight of ages."

President George F. Richards read Isa. 29: 14, showing that God uses the weak things to confound the mighty. He chooses men who are humble, obedient, and willing to be guided by Him, and Joseph Smith was such a person. The speaker read some of Joseph Smith's prophecies recorded in the Doctrine and Covenants,

and pointed to their literal fulfilment. He said that the Savior warned the world against false prophets and gave a test by which true prophets are to be known, viz., by their fruits. The organization of this Church is one of Joseph Smith's accomplishments. He, however, did not effect this wonderful achievement himself, but through the assistance of God. Modern revelation contained in the Doctrine and Covenants, together with ancient revelation made known to the world in modern times through the Book of Mormon and Pearl of Great Price, makes clearer the Bible account of the gospel. The responsibility rests upon those to whom it has come, of preaching it to all the world, and Latter-day Saints are doing this without any hope whatever of earthly reward, thus proving that they will sacrifice more than other people for religion. Persecution has ever been the heritage of the saints. "A prophet is not without honor, save in His own country," and in his own time. Those who condemn Joseph Smith for his humble beginning must, if they be consistent, condemn all God's prophets.

A solo, "What are these?" was rendered by Sister Louie Batt.

A few remarks of encouragement to press on in the work were made by President Parley M. Condie, after which the conference was brought to a close by singing "O my Father," and benediction by President George F. Richards.

WILLIAM D. MCALISTER, Clerk of Conference.

A REFLECTION.

OUR Savior's mission upon this earth was to enable men to gain God's greatest gift, "everlasting life." He said that, "God so loved the world, that He gave His only begotten Son, that whosoever should believe on Him should not perish, but have everlasting life." What does he mean by everlasting life? He does not seem to call the mere fact of rising in the resurrection, everlasting life; He says that both the just and unjust shall be resurrected and give an account of their deeds done in the flesh, so both the good and wicked will live and receive their bodies; but this is not what Jesus meant by "everlasting life." He gives us the full meaning in this verse, "I have come that men might live, and have life more abundantly."

We read that things on earth are a replica of things in heaven; we see on earth people in many spheres of life, some not very much above animal life, with little intelligence and education, getting nothing out of life but misery; we see others a little more educated and intelligent, trying their utmost to better their lives. They sacrifice themselves by organizing strikes that they may get better labor conditions, better wages, better homes, higher education; that they may have a higher standard of living and have life here more abundantly.

We see another sphere of people, with high education, high intelligence, taking the best and purest of all things in life, proving all things and holding fast that which is good, and enjoying life abundantly.

So in eternal life. Our Savior wants us to come forth in the resurrection to the glories that He has prepared for those who love Him and keep His commandments, that they may have life more abundantly. The Apostle Paul says that there is a glory of the sun, a glory of the moon, and a glory of the stars, and as one star differeth from another so will the resurrection be. Some will be priests of God, some administering angels, some rulers over principalities and powers, each of us taking the position we have qualified ourselves for, and the higher glory we gain the more abundantly shall we have everlasting life.

Hanwell. A. FROGLEY.

FROM THE MISSION FIELD.

Baptisms.—On Saturday, September 29th, 1917, a baptismal service was held at Mansfield (Nottingham conference), when ten souls were added to the fold of Christ. After remarks appropriate to the occasion, the candidates were baptized by Elder Leroy S. Dickson and Local Elders Samuel Pears, president of the Huckuall branch, and Joseph Robinson, president of the Nottingham branch. They were later confirmed members of the Church by President John D. Hooper, Elders Walton E. Bodily and Leroy S. Dickson, and Local Elder Joseph H. Hayes.

President George Brooks, Jr., reports that Elder Joseph H. Ririe officiated at a baptismal service called by Branch President T. H. Fulton, 106 Ann Street, Belfast, September 27th, 1917, (Irish conference), at which also a very interesting meeting was held. Six candidates were baptized. President George Brooks, Jr., and Elders Wyatt and Fulton assisted in the confirmation.

One person was baptized at Sunderland (Newcastle conference), in the North Sea, by (local) Elder Albert E. C. Banks, and confirmed at the water's edge by Elder William D. McAlister, on Sunday, September 30th, 1917.

A baptismal service was held on Friday, September 28th, 1917, at Bradford (Leeds conference), when one soul was added to the fold. Elder James H. Ludlow officiated. The candidate was later confirmed a member by President Eben J. Robinson.

Branch Conferences.—President Walter Thompson, of the Blackburn branch, sends the following report: A branch conference was held at 54 Church Street, Blackburn (Liverpool conference), September 16th, 1917. There were present as visitors: Conference

President James T. B. Mason, and Elders Ether L. Marley and David A. Owen. Three sessions were held, President Walter Thompson presiding. At the morning session a short program was given by the Primary class. Superintendent Walter Thompson gave a report of the Sunday school work. Remarks were made by President James T. B. Mason and Elder Ether L. Marley. At the afternoon session the general and local Church authorities were sustained. A report of the branch was given by President Walter Thompson. Local Elder Henry Eccles and Elder Ether L. Marley were the speakers. Sister Elizabeth A. Blackledge rendered a solo. At the evening meeting addresses were delivered by Elder David A. Owen and President James T. B. Mason. A solo was rendered by Sister Emma S. Thompson.

Sister Annie Parker sends the following account of a branch conference held at the Latter-day Saints' meeting room, Every Street, Nelson (Liverpool conference), September 23rd, 1917. There were present as visitors, Conference President James T. B. Mason, Elders Ether L. Marley, Herman K. Danielsen, and David A. Owen, and President John E. Owens of the Burnley branch. President Thomas H. Brown presided at the three sessions that were held. A short program was given by the Sunday school. Superintendent Thomas H. Brown reported the Sunday school. Remarks were made by President James T. B. Mason and Elder David A. Owen. At the afternoon session the general and local Church authorities were sustained. Addresses were delivered by Elders Ether L. Marley and Herman K. Danielsen. Biblical memory gems were recited by Brother Albert Brown. The speakers at the evening meeting were Brother Fred. Fawcett, Elder David A. Owen and President James T. B. Mason. The singing rendered by Brothers Brown and Thorley, and Sisters Brown, Duerden, and Edwards, added to the pleasure of the afternoon and evening meetings. The meetings were well attended, and a good spirit prevailed.

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